

BRILLIANT SUN

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OPEN YOUR HEART TO FEEL THE RAIN OF GENEROSITY. WE
HAVE ALL BEEN BLESSED BY OUR BENEVOLENT LADY. WE
SHARE IN YOUR JOY AT THE BIRTH ANNIVERSARY OF

LADY FĀṬIMA MA'ŠŪMA (P.B.U.H.)

- THE MOST NOBLE OF ALLAH'S CREATION
- THE OFFSPRINGS OF 12 BRILLIANT SUNS
- THE HOUSE OF THE BENEVOLENT LADY (P.B.U.H.)
 - MODESTY FOR MEN
- IS INTERCESSION ALLOWED ON THE JUDGEMENT DAY?



Contents

3	MORAL GEMS IN THE QUR'AN THE MOST NOBLE OF ALLAH'S CREATION
4	OCCASIONAL NOTE THE OFFSPRINGS OF 12 BRILLIANT SUNS
6	IN STEP WITH THE SUN THE HOUSE OF THE BENEVOLENT LADY (P.B.U.H.)
8	Q & A CORNER MODESTY FOR MEN
10	ISLAMIC BELIEFS IS INTERCESSION ALLOWED ON THE JUDGEMENT DAY?
12	READ ONE BOOK PER WEEK THE BENEVOLENT LADY OF THE PROPHET'S HOUSEHOLD (P.B.U.T.)
13	PEACE BE UPON YOU O' DAUGHTER OF FĀTIMA AND KHADIJA



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MORAL GEMS IN THE QUR'AN

THE MOST NOBLE OF ALLAH'S CREATION

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ﴾

Indeed, the most honoured of you in the sight of Allah is the most Godwary among you. ﴿49:13﴾

In the world we live in, with all grades of social differences, castes and classes, we need to find a scale to evaluate ourselves. The Qur'anic stance on this is to consider the criterion of righteousness, not race, colour, nationality, wealth, nor family name.

When we look around us we come to realize that our society sees these features as a way to evaluate individuals, even though we know evaluation according to these baseless criteria leads to discrimination and, in many cases, oppression. It is for this reason that our beloved Prophet Muhammad (P.B.U.H. & H.H.) has said that, "Almighty Allah does not look at your appearance or your money, but He looks at your hearts and your deeds."¹

Nothing good comes from social castes, blind nationalism, degrading others or feeling superiority over people. Unfortunately, even among religious circles we see some fixed on these external traits. This is not how Allah deals with us, so it should not be how we deal with others. Why do we regard people on the basis of their colour, their looks or their financial status? This goes against the Islamic view of social equality. We all have a duty to adjust and reform our approach to this, based on the moral

standards of the Qur'an. The Qur'an reminds us that we must hold moral features to be the scale and measurement of evaluating others.

If you were born into a certain family that holds a prestigious place in the community you live in, its value will only stand if you have something good and positive to contribute to Allah and to society. Therefore, regardless of whatever characteristics we have that distinguish us from others, we must all strive to attain that level of closeness to the Almighty through our righteous deeds and positive contribution to the world.

We are collectively responsible to create a strong level of social cohesion that will bring about greater standards in the affairs of the world. We must excel in personal merits; our worthiness is to be based on how well our conduct reflects our closeness to Allah. Adopting such an attitude in our lives will remove many blemishes of ignorance and social inequalities.

We must focus on purifying our hearts and doing more good deeds, aiming for whatever would make us better and united.

* By: Dr. Sh. Zaid Al-Salami

1. Tūsī, M., *Al-Amālī*, Qom: Dār al-Thiqāfa, p. 536.



THE OFFSPRINGS OF 12 BRILLIANT SUNS

The Offsprings of Imams (P.B.U.T.) are revered and respected by the Shī‘as. Regarding this, the holy Prophet of Islam (P.B.U.H. & H.H.) said, “Whoever makes a pilgrimage to me or one of my children, we will come to him on the Day of Resurrection and save him from the horrors of that Day.”

There is a question as to how much the Shī‘as should pay attention to making pilgrimage to the shrines of these noble children of the holy Imams (P.B.U.T.).

First of all, we should take this point into consideration that the status of the Offsprings of Imams (P.B.U.T.) is lower than the Infallibles (P.B.U.T.), accordingly the amount of attention, appeal, and affection to the Infallibles (P.B.U.T.) should be more. Even the shrines of the Offsprings of Imams (P.B.U.T.) bear less sanctity and their pilgrimage have easier rituals as compared to Infallibles (P.B.U.T.). For example, a person who has religious accusation can enter to their shrine and pray.

Secondly, the Offsprings of Imams (P.B.U.T.) do not

all occupy a similar status. Some of them have certain and definite relations with the Infallibles (P.B.U.T.) and their spiritual dignities are acknowledged in the narrations such as Ḥaḍrat Abulfaḍl, Lady Ma‘šūma, and Ḥaḍrat ‘Abdul-‘Azīm Al-Ḥasanī (P.B.U.T.). There are some doubts about the relationship of some of the Offsprings of Imams (P.B.U.T.) with the Infallibles (P.B.U.T.) or at least there is no certain document such as a valid genealogy.

Meanwhile, we should respect such sacred places and visit there with the intention of visiting the tomb of a faithful, recite *Sūra al-Fātiḥa* and refrain from seeking *Tawassul*, healing, or intercession from the Offsprings of Imams who have not been specifically mentioned in documents and narrations.

* By: Hanieh Daryadel

THE HOUSE OF THE BENEVOLENT LADY

(P.B.U.H.)

After the burial of Lady Fāṭima Maʿṣūma (P.B.U.H.), Mūsā b. Khazraj placed a wicker roof over the grave, which remained unchanged until Zaynab, the daughter of Imam Jawād (P.B.U.H.), came to Qom in the middle of the third Islamic century. She had a dome built of bricks and mortar erected over Lady Maʿṣūma's grave, which became as a brilliant sun in this city.¹

Mosques

The total area of the grounds of Lady Maʿṣūma's (P.B.U.H.) holy shrine is over 13,000 m², which includes the burial chamber (*Ḍarīḥ*), the porches, the halls, the courtyards and two mosques (Ṭabāṭabā'ī and Bālā-Sar).

More recently, a new mosque (Masjid-i A'zam), which was built by Grand Āyatullāh Sayyid Husayn Burujirdi, was annexed to the holy shrine. Its dimensions alone exceed 25,000 m². In this mosque, today's leading Shī'a scholars give morning classes to advanced students. The mosque is also used for all the congregational prayers.

Between Masjid-i A'zam and the burial chamber of Lady Maʿṣūma (P.B.U.H.) is situated Masjid-i Bālā-Sar. Within this mosque are buried several great scholars of the past.

Courtyards

The holy shrine has two main courtyards, the Old (antique) and the New.

1. Majlisī, M., *Bihār al-Anwār*, Beirut: Dār Ihyā al-Turāth al-ʿArabī, vol. 48, p. 290.

The Old Courtyard was built in 925 A.H. There are 7 porches in this courtyard; 4 in the southern side and 3 in the northern. The most famous of these porches, is the Golden Porch which is covered with gold plates. All kinds of traditional Islamic arts and crafts are used in this porch and valuable inscriptions in *Naskh*, *Thuluth*, and *Kūft* calligraphy are all around it. It is 9 m wide, 6 m long and 8 m high.

The New Courtyard was built in 1303 A.H. There are 7 porches in this courtyard, most famous of which is the Mirror Porch which is a masterpiece of Islamic architecture. It is 9 m long, 87.7 wide and 80 m high. It also holds all kinds of traditional Islamic arts and crafts and displays several inscriptions in *Naskh*, *Thuluth* and *Kūft* calligraphies.

Burial Chamber

In 950 A.H. the first burial chamber which was 80 cm in length, 40 cm in width and 2 m in height, and made of bricks, was built and a steel *ḍarīḥ* was placed around the brick one. In 1000 A.H. the steel *ḍarīḥ* was replaced with another. In 1245 A.H., this *ḍarīḥ* was covered with silver plates and uplifted to settle on a 30 cm marble base. Later, the wooden door at the northern side of the *ḍarīḥ*, was replaced with a precious golden door and designed.

Golden Dome

In 1218 A.H. Faṭḥ 'Alī Shāh Qājār commissioned the original golden dome of Lady Fāṭima Ma'sūma (P.B.U.H.), using 12000 gold-covered bricks. The Dome is 16 m high from the roof of the building, and 32 m from the ground. This dome remained unchanged for over 200 years. The new dome has been made of 10 tons of copper and 220 kg of 24 carat gold.

Minarets

There are a total of 6 minarets around the holy shrine. Two main minarets were built during Safavid Era and reconstructed in 1198 A.H., after they had been partially ruined. In 1218 A.H. these two minarets which are 40.17 m tall and stand 20.32 m higher than the roof level, were covered with gold and then during the days of Naṣīr al-Dīn Shāh, they were repaired and tiled and finally were decorated with gold plates in 1299 A.H.

The two other minarets known as Atābakī Minarets were built on the corner of the Mirror Porch that are 8.42 m tall.

Two other minarets known as Low Minarets are built at

the inner angles of the New Courtyard. They always have been used for reciting *Adhān* and declaring important events like the Religious Festivals. These octagonal minarets are 5 m in height and 3 m in diameter.

An Example of Her Benevolence

Numerous miracles have taken place at the shrine of Lady Ma'sūma (P.B.U.H.) over the centuries. These events are scrupulously recorded in a special office within the shrine.

One of them is about a man named Mīrzā Asadullāh, who was a guard at the shrine of this noble Lady (P.B.U.H.). He developed gangrene in one foot. It had become so bad that the doctors advised amputation of the foot to halt the progress of the disease.

One night he decided to go to the shrine and pray for a miracle. Next day while he was reopening the doors of the shrine, something strange happened. Mīrzā Asadullāh said, "A noble Lady approached me and asked, 'What is it that you want?' I replied, 'Cure me of this illness in my foot!' Then that noble Lady rubbed the corner of her scarf on my foot a few times and said, 'Allah has cured you'. Immediately, the constant pain in my foot disappeared. I asked her who she was, and she replied, 'How do not you recognize me, while you are one of the guards of my shrine?!'"

These heavenly blessings don't only come upon the servants of this holy shrine. Indeed, this shrine is the house of a benevolent Lady that the flood of devotees regardless of their caste, creed, religion, age, and etc. derived benefits from her blessed presence. A six-year old girl who had congenital paraplegia came to this piece of paradise from Russia and healed¹ and a scholar such as Mullā Ṣadrā used to pay homage to this benevolent Lady (P.B.U.H.) to solve his philosophical problems.^{2,3}

1. <https://news.amfm.ir>.

2. Qumī, A., *Al-Fawā'id al-Raḍawīyya*, Qom: Būstān-i Kitāb, p. 379.

3. Taken from:

Jaffer, M., *Lady Fatima Masuma (a) of Qum*, Qom: Jāmi'at al-Zahrā (Islamic Seminary for Women), pp. 34-40;

Vatandoust, R., *The Benevolent Lady of the Prophet's Household* (P.B.U.T.), Mashhad: Vāzhigān-i Khirad, pp. 71-86; <http://en.wikishia.net>.

MODESTY FOR MEN

Question: As a Muslim man living outside an Islamic country, I am surrounded everyday with women who do not wear the Islamic cover and who dress in a free, relaxed, and often quite exposed manner. Whether in the college or on my way to my job, or serving customers, I can't avoid running into such a situation. This makes me feel uncomfortable, and unsure as to what my duty is. Some of my Muslim friends tell me that if the women are not Muslim, and they dress in a way so as to expose their beauty, there is no harm in looking at them. But I wonder, what does Allah want from me in this situation?

Answer: Dear reader, thank you for bringing this dilemma to light. Many men, both inside

and outside Muslim countries seem to base their modesty on what women allow them. If the woman strikes up a lively, joking conversation, displays some or all of her beauty, then the man might feel it's okay to indulge. Let's remember something. First, Allah has written that men have an elevated status related to women. We know that men are leaders, not followers. So why should they follow a woman's lead in terms of how much they look at her, talk, or joke with her. I know we usually talk about chastity and modesty in terms of how women should dress or behave, but did you know that in the glorious Qur'an, before pointing out the need for women to be modest, Allah first commands men to be modest?





LOWER YOUR GAZE

Take a look at *Sūra al-Nūr*, verse 24. Allah instructs men to lower their gaze, guard their own chastity, as this is the purer way to live. This verse shows that if a man is to be pure, and guard his own modesty and passions, he needs to guard his gaze. Of course you can't avoid seeing women in your everyday comings and goings, but you can avoid gazing upon them, engaging in inappropriate looks or conversations. This is best for you as a person to help you guard your own purity. The verse continues with a description of how women are to guard their gaze, and take other precautions

as well. So, in this case, as in so many cases, we see the precedence and importance of male behavior in upholding the family and society.

* Do you have a question you would like to be answered? We will not be able to answer every question but will choose the most commonly asked ones for a response.

* By: Dr. Z. D'Elia



IS INTERCESSION ALLOWED ON THE JUDGEMENT DAY?

The concept of *Shafā'a* (intercession) can be extensively found in Islamic teachings. This issue has been discussed in the holy Qur'an in 25 places. The following discussion is intended to discuss the quality of intercession on Resurrection Day in more details.

Definition

Shafā'a is taken from the word "*shaf*" which literally means strengthening and empowering a weak person, and "*Shafī*" is the one who helps the incomplete one to reach a level of moderation and needlessness. Technically, it means the intermediation of a creature between Allah the Mighty and another creature, in delivering good or repelling evil by Allah's permission.¹ *Shafā'a*, which is accepted by all Islamic schools, sometimes is for advancement and sometimes for forgiveness of the sins.

A Look into the Concept

We can divide the verses of intercession into the following classes, the deniers, "A day on which there will be no...intercession." (2:254), the restrictors, "Say, All intercession rests with Allah." (39:44), the conditional, "And they do not intercede except for someone He approves of." (21:28) and determiners, which specified

1. Tabataba'i, M., *al-Mizān*, Qom: Jāmi'a Mudarrisīn Publication, vol. 1, pp. 238-240 & 247-248.

certain intercessors, “How many an angel there is in the heavens whose intercession is of no avail in any way except after Allah grants permission to whomever He wishes and approves of!” (53:26). Accordingly, the Absolute Intercessor, even with mediation, is Allah the Exalted, and no one has the right to do anything except by His permission.

Intercession on the Judgment Day

Both Shī‘a and Sunnī agree on the concept of intercession, as they have quoted from Allah’s Messenger (P.B.U.H. & H.H.) that, “A group from my *Umma* will depart from the Fire through my intercession, and they will be called the people of Hell (*Jahannamīyyīn*).”¹ Elsewhere, his holiness (P.B.U.H. & H.H.) said, “I was given the choice between being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners.”²

Likewise, Ibn Taymiyya said, “The Prophet (P.B.U.H. & H.H.) will have three kinds of *Shafā‘a* on the Day of Judgment... The third type of *Shafā‘a* is for those who deserve the hellfire. *Shafā‘a* of the Messenger of God (P.B.U.H. & H.H.), other prophets (P.B.U.T.), the righteous and others is so that a person, who deserves the hellfire, will not enter it and it is also for the one who has entered the hellfire (to be rescued).”³

More clearly Imam Ṣādiq (P.B.U.H.) said, “Whoever denies three things is not our follower, The Physical Ascension, the Questioning in the Grave and the Intercession.”⁴ Imam Bāqir (P.B.U.H.) said, “Certainly the Messenger of Allah has (authority of) intercession for his *Umma*, and we have (authority of) intercession for our Shī‘as, and our Shī‘as have (authority of) intercession for their families.”⁵

The Intercessors

According to the traditions, the intercessors on the Day of Judgment are the noble Prophet (P.B.U.H. & H.H.), due to his station of praise and glory (*al-Maqām al-Mahmūd*) (17:79) and the holy *Ahl al-Bayt* (P.B.U.T.), as under the verse (26:100) Imam Ṣādiq (P.B.U.H.) said, “We will intercede for our Shī‘a on the Judgement Day.”⁶ Moreover, the prophets (P.B.U.T.), martyrs, scholars⁷, the holy Qur’an,⁸ and angels (53:26) are the other intercessors on the Day of Resurrection.

The Conditions of Intercession

Intercession is not a kind of favoritism, because it follows certain conditions as the one who is eligible for intercession should meet the following conditions: True faith in Allah the Sublime, Divine prophets (P.B.U.T.), the Day of Resurrection, and what Allah the Exalted has revealed to His messengers (P.B.U.T.). Imam Ṣādiq (P.B.U.H.) is referred to saying, “Our intercession is not for those who consider Prayers unimportant.”⁹

* By: Mohammad Javad Norouzi

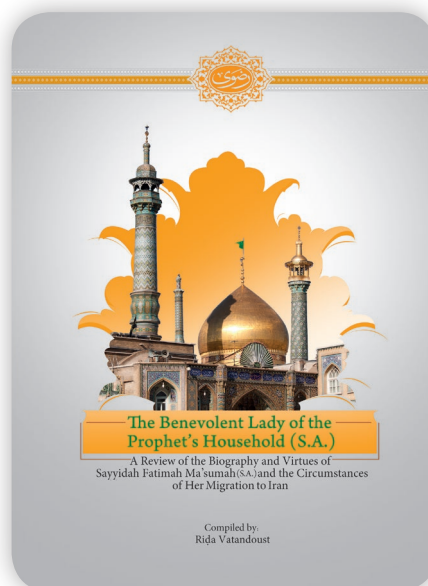
1. Tirmidhī, M., *Jāmi‘*, The Book on the Description of Hellfire, Damascus: Dār al-Fikr Publication, vol. 4, p. 114.
2. Ibn Māja, M., *Sunan*, Damascus: Dār al-Fikr Publication, vol. 2, p. 441.
3. Ibn Taymiyya, A., *Majmū‘ al-Fatāwā*, Medina: Majma‘ al-Malik Fahd Publication, vol. 3 p. 147
4. Majlisī, M., *Biḥār al-Anwār*, Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī Publication, vol. 8, p. 37.
5. Ibid., p. 38.

6. Ṭabrisī, F., *Majma‘ al-Bayān*, Tehran: Nāṣir-Khusru Publication, vol. 18, p. 35.
7. Shaykh Ṣadūq, *Al-Khiṣāl*, Qom: Jāmi‘a Mudarrisīn Publication, vol. 1, p. 156.
8. Kulaynī, M., *Al-Kāfi*, Tehran: Dār al-Kutub al-Islāmīya Publication, vol. 2, p. 599.
9. Majlisī, M., *Biḥār al-Anwār*, Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī Publication, vol. 47, p. 2.

THE BENEVOLENT LADY OF THE PROPHET'S HOUSEHOLD (P.B.U.T.)

The book, *The Benevolent Lady of the Prophet's Household (P.B.U.T.)*, compiled by Reza Vatandoust is a review of the biography and virtues of Sayyida Fāṭima Ma'sūma (P.B.U.H.) and the circumstances of her migration to Iran.

The first and second chapters alternatively discuss the biography of Lady Ma'sūma (P.B.U.H.) and the virtues of her holiness. The third chapter deals with the enigma of the migration of this noble Lady (P.B.U.H.) to Iran. The fourth chapter discusses why Lady Ma'sūma (P.B.U.H.) did not get married and the fifth chapter deals with the sad demise of Imam Kāzīm's (P.B.U.H.) daughter. The last chapter takes a brief look at the mausoleum of Fāṭima Ma'sūma (P.B.U.H.) and is a passage through the brief history of some buildings of the blessed shrine of her holiness (P.B.U.H.).



PEACE BE UPON YOU

O' DAUGHTER OF FĀṬIMA AND KHADĪJA

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا بِنْتَ فَاطِمَةَ وَخَدِيجَةَ، السَّلَامُ عَلَيْكَ يَا
بِنْتَ أَمِيرِ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ يَا بِنْتَ الْحَسَنِ وَالْحُسَيْنِ، السَّلَامُ عَلَيْكَ يَا بِنْتَ وَلِيِّ
اللَّهِ، السَّلَامُ عَلَيْكَ يَا أُخْتَ وَلِيِّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا عَمَّةَ وَلِيِّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا بِنْتَ
مُوسَى بْنِ جَعْفَرٍ، وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Peace be upon you, O' daughter of Allah's Messenger. Peace be upon you,
O' daughter of Fāṭima and Khadīja. Peace be upon you, O' daughter of the
Commander of the Faithful. Peace be upon you, O' daughter of Ḥasan and
Ḥusayn. Peace be upon you, O' daughter of Allah's representative. Peace be upon
you, O' sister of Allah's representative. Peace be upon you, O' paternal aunt of
Allah's representative. Peace be upon you, O' daughter of Mūsā, the son of Ja'far.
Allah's mercy and blessings, too, be upon you.

السَّلَامُ عَلَيْكَ، عَرَفَ اللَّهُ بَيْنَنَا وَبَيْنَكُمْ فِي الْجَنَّةِ، وَحَشَرْنَا فِي زُمْرَتِكُمْ، وَأَوْرَدْنَا حَوْضَ
نَبِيِّكُمْ، وَسَقَانَا بِكَأْسِ جَدِّكُمْ مِنْ يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ، صَلَوَاتُ اللَّهِ عَلَيْكُمْ أَسْأَلُ اللَّهَ أَنْ
يُرِينَا فِيكُمْ السَّرُورَ وَالْفَرَجَ، وَأَنْ يَجْمَعَنَا وَإِيَّاكُمْ فِي زُمْرَةِ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ
آلِهِ، وَأَنْ لَا يَسْلُبْنَا مَعْرِفَتَكُمْ، إِنَّهُ وَلِيُّ قَدِيرٍ.

Peace be upon you. May Allah introduce us to you all in Paradise, include us with
your group, allow us to approach the pond of your Prophet, and serve us with
water from the cup of your grandfather and from the hand of 'Alī b. Abī Ṭālib.
Allah's blessings be upon you all. I beseech Allah to show us delight and relief
through you, to join us with you in the group of your grandfather Muḥammad,
Allah's blessings be upon him and his household, and never to deprive us of our
recognition of you. Verily, He is Guardian and All-powerful.

يَا فَاطِمَةُ اشْفَعِي لِي فِي الْجَنَّةِ، فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ الشَّأْنِ.

O' Fāṭima! (Please) Intercede for me to win Paradise, for you enjoy an
outstanding status with Allah.¹

1. Farideh Mahdavi-Damghani trans., *On the Threshold of Divine Grace (Stroll and reverie in the Garden of Paradise)*, Qom: Almustafa International Translation and Publication Center: Ziyāra of Lady Fāṭima Ma'sūma (P.B.U.H.), pp. 840-842.